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389 Any fisherman with dynamite is the owner of the fish and site of the explosion while he remains there. Fishermen with lines may not enter the radius of action of dynamite fishermen.

In fishing with explosives, the man who first sees the fish and stays to wait for them is entitled to remain in the spot observed. Nobody who has just arrived can shoot. For this reason, fishermen with explosives keep out of each others' way.

G) Recovery:

425 Any object without a known owner which is abandoned or tossed up on the beach by the sea is the property of whoever finds it.

Any object floating in the sea is the property of whoever picks it up; and if there are several people who put their hands on it in order to hoist it onto the boat or drag it onto the beach, it, or the proceeds from it, are divided equally among all who have worked, in the last instance, among the crew and the boat owners; but a man who sees it from the sea, for example, has no right to it, as he has not helped (517) to get it on board or ashore. Work, and not vision, is rewarded.

H) Arbiters:

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554 Arbiters are men who are skilled in maritime questions and excellent mediators whose reputation, in addition to the reduced coastal limits of their tribe(s), is known and commented upon in all the villages of the neighboring tribes; and to them the inhabitants of these villages go voluntarily in order to submit their differences of opinion when these deal with matters relating to the sea.

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115 Those who had most fame in the Rifian coast were, long ago, the Ghmara, to whose ports of Taghza and Tigisas it was not uncommon

628 to see rival Rifian feluccas betaking themselves and respecting the
628 verdict settled by some old seawolf, until they took over the doctrine
554 and set up new clauses in the customary law and applied it with the
671 same success spreading it in later times even to the Iqar'ayen; and
692 finally one could see the Ibuqquyen going to Ajdir, submitting them-
[115] selves to the arbitration of the so-called rm'addjim (Ar. m'allim), or master, who later reached the maximum position of being 'Abd al-Krim's Minister of Marine, during the Rifian War, this individual being the one who has provided me with most of the data to be found in this
628 qanun. Among the Iqar'ayen the Ra'is Muhand n Bu Tahar of I'azzanen
554 is well-known, and among the Ibuqquyen there is the pilot of Gardiner's yacht, l-Hadi n Dadi[117], and other old fisherman of the Aith Waryaghar and Ibuqquyen. These individuals were appealed to when the solutions of the ruyas (pl. of ra'is, or boat-masters) did not satisfy any of the parties in question.

I) Skills and Craft:

227 The net is an apparatus called dhrarsha. The procedure is analo-
[171] gous to that of Malaga, which renders its description unnecessary; the
[177] Rifians undoubtedly copied this through many trips to the latter place. I have seen it used in Badis and Qal'a Yirish, and the cut is exactly
501 the same. The boat, called agharrabu, is a simple fishing boat; it weighs about a ton; its bow and stern are both well raised up and on a level with each other; it has two benches, a keel and a lateen sail, a mobile rudder; and it is some six meters in length. It is manned by four crew members and the master. On land, a sixth man is needed to put the cable down.

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22--All the lineages referred to in this paragraph live in the village of Tazurakhth, subclan of Aith 'Adhiya, clan of Aith Bu 'Ayyash, in Aith Waryaghar. In my own notes, however, we have no record of any lineage named Izubu'an in Tazurakhth, and this point we checked out with informants from the same village in 1954.

23--The holiest man in all the subclan areas of the Jbil of Aith Waryaghar, Sidi Ahmad (or, as he is called locally, Sidi Hmid) n Sidi r-Hajj Mis'aud, was of the Aith Kammun lineage of the subclan of the Lower Imrabdhen of the Aith Waryaghar clan of the Imrabdhen. It might be noted that he received one-fifth of any fine paid for a crime committed in the market or on the market road; the other four-fifths were divided up among the other constituents of the market, along tribal and segmentary lines (one for the Axt Tuzin, one for the Aith Bu Khrif of the Aith Bu 'Ayyash, one for the Aith 'Arus and one for the Aith Turirth). Sidi Ahmad also collected an annual ziyarth from the constituents of the Wednesday Market of Tawrirt, and every summer he made a trip through his bailiwick in order to bring about a cessation of bloodfeuds at harvest time.

24--From the lineage of Aith Wuzghar in Aith Bukhrif, of Aith Bu 'Ayyash Proper, Haddu n Muh Amzzyan became a qa'id quyad (qa'id of qa'ids) under 'Abd al-Krim and was the leader of the largest Rifian irregular force on the French Front in 1925-26. Under the Spaniards, he was qa'id of the Nkur qa'idate of Aith Waryaghar from 1926 to 1951, when he was removed from office by the Spanish authorities because of unnecessary harshness. He died on March 1, 1955. My own recollection of him is that he was the most remarkable informant I have ever encountered in Berber Morocco, a walking encyclopedia of Rifian custom.

25--This passage is difficult to translate and even perhaps unclear, but it is nonetheless a faithful rendering of the long-winded and verbose notarial prose in Arabic which any 'adl employs to terminate a document before signing his name.

26--What is meant here is that if the name of a sharif or holy man figures in any given qanun, the talib who is recording it tends to list him first of all, irrespective of whether or not he is the clan's most significant spokesman.

27--"Customary tribunal" is a term which the French applied to the courts of Berber law which they underwrote in the Atlas; and for this reason, it seems doubtful to me that such a notion can apply here, even though the idea that "custom was king" in the Rif was largely or even entirely valid during the "Republik".

28--Blanco makes no mention here of the haqq-houseburning relationship.

29--It seems fairly obvious that Blanco has inadvertently picked up this term for "vengeance" from the extensive literature on the Kabyles of Algeria; the Rifian term is r-'adhawth.

30--R-rhin, "mortgage", always applies to land or houses, i.e. to real property. If A needs money, he gives B some property of equivalent or greater value in return for lending the money to him. When A regains his money, he pays B back and takes back his property. In the Rif,